

॥ श्रीः ॥

॥ श्री लक्ष्मीवेंकटेशो विजयते ॥

॥ श्री हयवदनमध्वेश पाहि ॥

॥ श्रीविष्णुसहस्रनाम-भाष्य-संग्रहार्थः ॥

४०१. रामः — ॐ रामाय नमः ॐ ॥

1. रमायाः पतिः अयं = रामः ॥

Vishnu is called रामः because He is the Husband of Mahalakshmi.

2. रमन्ते अस्मिन् योगिनः इतिः रामः ॥

“रमन्ते योगिनः यत्र सत्यानन्दचिदात्मनि ।

इति रामपदेन एतत्परं ब्रह्माभिधीयते ॥” इति पद्मपुराणे ॥

Vishnu is called रामः because He makes the yogins to enjoy and brings them happiness. They enjoy in Him.

3. रमयति इति रामः । अथवा रमते अनेन इति रामः ॥

Vishnu is called रामः because by His beauty and by His auspicious attributes, He makes all happy.

4. Srimad Acharya cites an authority in his Gita Bhashya under : 10-31 :

पवनः पवतामस्मि रामः शस्त्रभृतामहम् ।

झषाणां मकरश्चास्मि स्रोतसामस्मि जाह्नवी ॥ ३१ ॥

5. आनन्दरूपत्वात्, पूर्णत्वात्, लोकरमणाच्च रामः ॥

Vishnu is called रामः because He is :—

(i) the swaroopa of ananda and having most happiest roopa.

ॐ आनन्दमयः अभ्यासात् ॐ ॥ १-१-१२ ॥

(ii) पूर्णत्वात्—He is the complete entity— There is nothing lacking in Him at all. No one other than Him is पूर्ण, Even Mahalakshmi is dependent. Only Independent entity can be a complete entity.
ॐ भूमा संप्रसादादध्युपदेशात् ॐ (1-3-8) भूमा = पूर्णः ।

(iii) He is the creator of the universe, protector, destroyer etc: 1-1-2 : ॐ जन्मायस्य यतः ॐ ॥ Hence He is called रामः ॥

6. Lord Rudra did teach to his consort, Parvati the glorious mantra as :—

राम रामेति रामेति रमे रामे मनोरमे ।

सहस्रनाम तत्तुल्यं राम नाम वरानने ॥

हे वरानने, Oh! Parvati having beautiful face, if you recite thrice the name of Paramatma as राम, राम, राम it would be equivalent to reciting the 1000 names of Paramatma. Such virtue will be obtained by the devotee.

7. Srimad Acharya quotes Skanda Purana under Srimad Bhagavatam 9-9-22 :

पुरुषो रामचरितं श्रवणैः उपधारयन् ।

आनृशंस्य परो राजन् कर्मबन्धैः विमुच्यते ॥ २२ ॥

If the story of Lord Sri Ramachandra is heard with devotion, then that person gets rid off his samsara bondage.

तात्पर्यनिर्णयः states :

रामो रामो राम इति सर्वेषामभवत्तदा ।

सर्वो राममयो लोको यदा रामस्त्वपालयत् ॥—इति स्कान्दे ॥

In all their minds the two letters राम was only there. Everything was राम in the whole world. That Sri Ramachandra protected all.

8. Srimad Acharya in his Sutra Bhashya quotes from Skanda Purana authority which means:

तस्मिन् काले महाराज राम एव अभिधीयते ।

यथा पौरुषे सूक्ते विष्णुरेव अभिधीयते ॥

—इति च स्कान्दे ॥

that as that time 'रामः' was only heard and available everywhere, just like the Purusha Sukta in which in entirety "Vishnu" is told or spoken of. This has been dealt with, under the aphorism 1-1-26 :

ॐ भूतादिपादव्यपदेशोपपत्तेश्चैवम् ॐ ॥

9. Under Isavasya Upanishad Bhashya, under the 18th mantra which runs thus :

“वायुः अनिलं अमृतं अथेदं भस्मान्तं शरीरम्”

We find a glorious authority given by Srimad Acharya from "Rama Samhita." ;

“अतिरोहितविज्ञानात् वायुः अपि अमृतः स्मृतः ।

मुख्य अमृतः स्वयं रामः परमात्मा सनातनः ॥” इति ॥

Which means Sri Vayu is called by the shabda 'अमृतः' since there is no change in his knowledge at any time, even during pralaya ; But in the case of "Rama" the shabda, amruta applies still in a better manner than Sri Vayu. This is the glory of Sri Rama who is Vishnu.

10. Madhva Vijaya states in 1-25 as under :

नमो नमो नाथ नमो नमस्ते,

नमो नमो राम नमो नमस्ते ।

पुनः पुनस्ते चरणारविन्दं

नमामि नाथेति नमन् स रेमे ॥ २९ ॥

Sri Hanuman in ecstasy submits his namaskarams to Sri Ramachandra again and again.

11. Manimanjari 1-31 states :

रामः पुरस्तात्परतोऽपि रामो

रामः परं दिक्षु विदिक्षु रामः ।

रामैरनन्तैरिति विश्वरूपो

निघ्नन्नरातीन्विरराज रामः ॥ ३१ ॥

Sri Rama is in the front. Sri Rama is in the back, Sri Rama is in all the directions, and in all subdirections and in all the places. Likewise Sri Rama took as per His desire several avatars / forms took Viswaroopa and destroyed all the enemies and glittered with all splendour.

12. Srimad Acharya states in द्वादशस्तोत्रम्, under the 9th Adhyaya 16 times as :

शुभतमकथाशय परम सदोदित

जगदेककारण राम रमारमण ॥

which means :

Sri Rama is the main deity which brings all auspiciousness is spoken in all sastras.

Sri Rama is the most supreme God.

Sri Rama is always and ever with full brightness.

Sri Rama is the principal and important efficient cause for the universe.

Sri Rama is the Husband of Rama Devi — Mahalakshmi that Sri Rama is my absolute protector.

रमन्ते योगिनो यत्र सत्यानन्दचिदात्मनि ।

इति रामपदेन एतत्परं बह्व अभिधीयते ॥ इति पद्मपुराणे ॥

Rama is called so, because He makes the yogin happy. He is satya, ananda, and chetana swaroopi, and He is called Brahma. (because of infinite auspicious attributes).

13. Srimad Acharya in भागवततात्पर्य - नवमस्कन्ध states :

नित्यपूर्णसुखज्ञप्तिस्वरूपो यदसौ हरिः ।

अतो हि राम इत्याख्या तस्य दुःखं कुतोऽपि ॥

Rama— Sri Hari is always eternally with full and complete knowledge, happiness and this is His very swaroopa or nature. Hence only He is called 'रामः'. There is no question of unhappiness even for smell or iota in Him.

14. Aditya Purana 3-24 devotee Devasharma of Sri Vayu praises Lord Srinivasa as :—

श्री रामं दशदिग्व्याप्तं दशेन्द्रियनियामकम् ।

दशास्यघ्नं दशरथिं श्रीनिवासं भजेऽनिशम् ॥ २८ ॥

Sri Rama is :

- (i) all pervasive in all directions,
- (ii) is the controller of all 10 indriyas (five ज्ञानेन्द्रियाणि and five कर्मेन्द्रियाणि),
- (iii) is the destroyer of Ravana who had 10 heads.
- (iv) took avatar as the son of Dasaratha who can ride in all 10 directions his chariot,
and that Srinivasa, I always adore.

15. In the Gita Bhashya, Srimad Acharya under 2-55 quotes from "Narayana Astakshara Kalpa" as under :

विषयांस्तु परित्यज्य रामे स्थितिमतस्ततः ।

देवाद् भवति वै तृष्टिः नान्यथा तु कदाचन ॥

16. Srimad Acharya states from नारदीयपुराणं under 2-72, as :

कृष्णरामादिरूपेण परिपूर्णानि सर्वदा ।

न च अणुमात्रं भिन्नानि तथाऽप्यस्मान् विमोहसि ॥

There is not an iota of difference between Sri Rama and Sri Krishna. They are identical. Still to delude the ordinary persons like us, it appears as though different.

17. नित्यपूर्णसुखज्ञप्तिस्वरूपो यदसौ हरिः ।

अहो हि राम इत्याख्या तस्य दुःखं कुतोऽण्वपि ॥

—इति नवमस्कन्ध भागवततात्पर्यनिर्णये ॥

Where is the reason for Vishnu as "Rama" is given. He is always with complete happiness, Knowledge in His very nature and swaroopa, hence He is called "Rama".